

THE  
VVATERING  
OF APOLLOS.

Deliucred in a Sermon at  
St MARIES in Oxford  
the 8. of August  
1624.

By IOHN WALL Do-  
ctor in Diuinity of  
Christ Church.

1. CORIN. C. 3. V. 7.

Neither is hee that planteth any thing, nor  
hee that watereth, but God that giveth  
the increase.



OXFORD,  
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THE  
AVANTAGE  
OF A...

Directed in a manner  
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TO THE RIGHT  
HONOVABLE AND  
RIGHT REVEREND IOHN  
LORD BISHOP OF LIN-  
COLNE, LORD KEEPER  
OF THE GREAT SEALE,  
AND ONE OF HIS MAIE-  
STIES MOST HONOVRA-  
BLE PRIVIE COVNSELL  
.GRACE AND PEACE  
BE MVLTIPLIED,  
WITH THE FVL-  
NESSE OF HO-  
NOVR HERE,  
AND OF  
GLORY  
HERE-  
AFTER.

TO THE  
HONORABLE  
MEMBERS OF THE  
LEGISLATIVE  
COUNCIL  
OF THE  
STATE OF  
NEW YORK  
IN SENATE  
JANUARY 1871  
ALBANY  
PRINTED BY  
J. B. LEECH

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# THE EPISTLE DEDICATORY.

Right Honourable,



Herefoeuer  
any treasure  
is found, 'tis  
due to the  
Lord of the  
Mannor. Wee

*haue this treasure in earthen ves-* a corin. 4. 7.  
*sels ; if there be any found in*  
*me, 'tis due vnto your Honour.*  
You (my Lord) are Lord and  
Patron of my studies and for-

A ;

tunes,

# THE EPISTLE

tunes, and may best say to me,  
as *Paul* doth to *Philemon*, *οὐκ*  
*ἐν μοί τὸ προσφιλές*; Thou ow-  
est to me each thinge own selfe.  
Hence doe I adventure to pre-  
ferre that to your Lordships  
Eye, which hath bode the  
touch of Atticke Eares. Well  
may I expostulate with my  
selfe, in the phrased of *Ber-*  
*nard* to a great Arch-Bishop,  
*Qua sumus, &c.* what am I that I  
should present your Lordship?  
& yet what am I that I should  
not labour to be thankful, and  
observe that of *Adrastus* in *Eu-*  
*ripides*?

Παύλος, ἀντιφράς ὁ Φιλεμόν.

When

## DEDICATORY.

When I consider the greatnesse  
of your Place, and the subli-  
mitie of your Honour, I con-  
demne my selfe of boldnesse:  
when I recount the magnifi-  
cence of your bountie, and the  
humanity of your noble dispo-  
sition, I condemne my selfe of  
slownes, that I haue not done  
it sooner. The heart of man is  
the Table-booke of God: and  
though our Saviour wrote but  
once on the ground, by the fin-  
ger of his Body; yet doth hee  
often write vpon that ground,  
by the finger of his Spirit.  
There is somewhat writ in me,  
the Characters whereof, are

# THE EPISTLE

here displaide. Vouchsafe the  
beames of your Noble Coun-  
tenance, and let the immorta-  
litie of so great a name, giue  
life (as it were) to a dead letter.  
The Ancients vsed when they  
erected any Temple, to place  
the Image of *Mercury* next the  
*Graces*; that such as speake,  
might haue the more gentle &  
fauourable acceptance: might  
this come neare your gracious  
presence, or touch the hemme  
of your sacred vesture, it would  
draw vertue from your graces,  
and finde acceptance with as  
many as loue our Church, or  
State. Scarfe was there a perfect  
Con-

## DEDICATORY.

Conjunction of those Prophe-  
 ticall staues, *Beauty and Barre*, Zachar. 10. 7.  
 before the bands of Iustice, &  
 the beautie of holinesse; that  
 from the Law, this from the  
 Priesthood; met together so e-  
 minently in your Lordships  
 Person. Now doe the *Priests*  
*lipps* preserve Knowledge, & they  
*seeke the Law at his mouth*, diuine  
 and humane. Now are *Moses*  
 and *Aaron* of one Soule, and in  
 one chaire: whilst he doth in-  
 terprete Lawes to men, (vnder  
 the most blessed gouernment  
 of our most gracious *Solomon*)  
 that receiues *Oracles* from God,  
 and is a Law of vertue to him-  
 selfe

# THE EPISTLE

selfe and others: most worthie  
 to heare what *Basil* did of old,  
 εὐφραντες καὶ ἐδιδασκόμενοι ἐκ κεκτημένων.  
 But who is able to add bright-  
 nesse to the Sunne, or lustre to  
 your Honour? Let me not en-  
 cumber the Sanctitie of your  
 Ecclesiastico-politicall exerci-  
 tations, if that which *Iacob* wi-  
 shed to the Patriarch *Naphtha-  
 li*, bee not partly verified in  
 your Lordship, I wish it may:  
*O Naphthali*, satissfied with fauors,  
 and full of the blessings of the Lord,  
 possesse the West and the South: Let  
 the one be truly *Zephyrus*, and  
 bring encrease of life & dayes:  
 the other as the South called  
 vpon

Deut. 33. 23.

# DEDICATORY.

vpon by *Salamon*, blow the  
 sweete spices of Content and  
 happinesse vpon the garden of  
 Your Soule: That Laitie and  
 Clergie may continuallie re-  
 joice in the glorie of Your  
 light, as of a burning and shi-  
 ning Lampe: shining with the  
 truth of iudgement and æqui-  
 tie, burning with the loue of  
 righteousnesse and pietie. Καί  
 γὰρ λέγεις ἰχθυον. For wee haue  
 nothing to exhibit but Praiers  
 or Sermons, as *Nazianzen* wri-  
 teth to *Sophronius* With this vo-  
 tiue obseruance I lay the first  
 fruits heere of my last degree,  
 before the altar of Your good-  
 nesse.

THE EP. DEDICATORY.

ness. Which indeed (that I may  
say no more then I am bound  
to doe, in the low straine of an  
oaten pipe, and Pastoral verse)

*Sape tener nostris ab ouilibus  
imbuet agnus.*

*Your Lordships*

*most humbly deuoted*

*Chapaine in all duty*

*and seruice*

**JOHN WALL**





THE  
VVATERING  
OF APOLLOS.

Act. chap. 18. vers. 28.

*He mightily convinced the Iewes, and  
that publiquely, shewing by the  
Scriptures that Iesus was the  
Christ.*



OD is the same  
blessed for euer,  
in whom there  
is no variableness  
or shaddow of  
change. The Di-  
uell hath as ma-  
ny.

## THE WATERING

ny shapes as *Proteus*, and that he may adulterate the Spouse of *CHRIST*, doth now lesse change his formes, then heretofore that Idoll of the Heathens. Hee was a Dragon in Paradise, and begailed the woman: He is now a Lion, and goes round about, seeking whom hee may deuoure. In the Tyrant he acts the Lion, in the Hæretick he playes the Dragon: A Lion to the weake and pusillanimous, a Dragon to the simple, and all such as are not rooted and grounded in the Faith of *CHRIST IESVS*. Whence is that of learned *Augustine*: *aut senit, aut blanditur*. He is neuer without a Stratagem, to second the power of his designs: if his Cannon shot doth not make a breach, his pioners must to worke: And when he cannot draw vs to Apostasie, by open violence hee labours to perswade infidelitie, and by shew of reasons. But 'tis said of Christ, that

*August. in Psal.*  
39.

that He shall tread vpon the Lion and the Dragon: and it must bee verified in his members; They shall tread vpon the Lion and the Dragon: The outrageous fury of devouring Lions, the subtile policie of vnder-mining Dragons. And as our Fathers ouercame the sword of persecution, by the glorious shield of their invincible patience; so wee shall bee able to escape the wiles of Satan; by the gracious helpe of spirituall direction. For the Church of God was neuer without a Paul and an Apollos: *alter fundavit, alter facundavit*: The one did plant, the other water; the one spake plainly with the evidence of the Spirit, the other spake vehemently with the eloquence of the Spirit; *And did mightily convince the Iewes in publique, shewing by the Scriptures that Iesus was the Christ.*

These words are a methode of discourse,

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course, and forme of Argument; I should not mistake if I said, they were the ground and *Idea* of our sacred conflicts, and polemick disceptations, not in *Athens*, but in *Achaia*; not in the Schooles of any settled *Academie*, but in the confluence of many learned *Gracians*: where great *Apollos*, borne at *Alexandria*, powerfull in the Scriptures, seruent in Spirit, receiued among the Disciples after some instructions from *Aquila* and *Priscilla*, teacheth Christ, refutes his enemies, like those builders in *Nehemiah*, that kept the sword in one hand, and made vp the wall of the City with the other. Whilest the Prophet sings triumphantly, *His enemies will clothe with shame, but upon him shall his Crowne flourish.*

Nehem. 4. 17.

The two breasts that shoot forth as towers, and abound with the milke of spirituall instruction

are

# OF APOLLO.

are { Ελογος.  
Αποδυσια.

First a Dialecticall refutation, in these words: *Hee mightily convinced the Jewes, and that in publique.* Secondly a Theologicall Demonstration, in these words: *Shewing by the Scripture that Iesus was the Christ.*

In the refutation there { Δεινότης.  
is obseruable { Κοινότης

First Δεινότης, the acrimonie and vehemencie of his discourse, *He mightily convinced the Jewes.*

Then Κοινότης, the frequencie and celebrite of his Auditors, it was *in publique.* *Hee mightily convinced the Jewes, and that in publique.*

The Demonstration is compleat, and runnes vpon three tearmes.

First a Subiect, and that is I E S U S.

Secondly, an affection, and that his

B

anoin-

## THE WATERING

anointing.: this *Iesus is the Christ*.

Last of all, the cause and ground which the Logicians terme *uincula* and *argu*, and that is *Scripture*: *shewing by the Scripture that Iesus is the Christ*.

Of this I may say that it is *potissima demonstratio*, the noblest & chiefest demonstration that euer was made or heard; for other foundation can no man lay then what is laid, *Christ Iesus, and there is no other name vnder heauen giuen to man, whereby he may be saued, but onely the Name of Iesus*. What greater plea for the honour & glory of our profession, then to shew that *Iesus is the Christ*, the anointed of God, and the holy one of *Israel*? and what surer course to proue this, and to make all good, then by the allegation of Scriptures, the oracles of God, and witnesse of his Prophets? *shewing by the Scriptures that Iesus is the Christ*. If the enemies of God abound,  
and

## OF APOLLOS.

and are mightie, their rebuke must bee sharpe and mighty. *For hee mightily convinced the Jewes.* If they waxe proud and insolent, their rebuke must bee open and publike to their confusion and disgrace. *For he mightily convinced the Jewes, and that in publike shewing by the Scriptures that Iesus was the Christ.*

From this granarie & store-house (as it were) of Egypt, I shall cast my bread vpon the waters, the Bread of Life, and food of Angels, which came from Heauen, I meane CHRIST IESVS: what need I bid you gather, I know your alacritie, and gratefully receive the frequencie of your daylie meetings in the house of God; yee are the blessed of the Lord, and the adopted of his Kingdome, that hunger and thirst after spirituall righteousness: and therefore I hasten to my first observation, in these words: *He mighti-*

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*ly convinced the Jewes, &c.*

**TITUS I. II.**

**ACTS 10. 13.**

**Jerem. I. 10.**

There is good analogie betwixt the Word of God, and the worke of an Euangelist; that is profitable to instruct and reprove; he must be able to exhort and rebuke, or (that I may use the phrase of the Apostle) *ἐντραπίζω*, to stop the mouthes of those which gainsay it, and labour with a spirit of contradiction, that thinke no waters so sweet as that of *Massah* and *Meribah*, the waters of strife & opposition. Consider the vision of *S. Peter* when the Heavens were opened, and there was a voice heard, saying, *Arise Peter, kill and eate*. First kill, then eate; first kill and fley the Idolatrie of the Gentiles, then eate and incorporate them into the Body of **CHRIST IESVS**. The like is to be observed in the commission of the Prophet *Jeremiah*, before he plant or build, he must destroy and overthrow, before he set and inculcate,



oculate, hee must plucke vp and roote out. For it is a decree of God which stands for euer, more inviolable then heretofore the Lawes of the *Medes & Persians*. *Omnia planta, &c.* Every Mat. 15. 13.  
*plant which my heauenly Father hath not planted, shall be rooted out.* This made our Sauour, so young a disputant, at twelue yeares olde, when hee sate amongst the Doctours, and did illaqueate them with a *maxillimus* of many questions: neither is his Counsell asymphonous & discordant with his actions, if the Foxes destroy the *Vines*, they must be taken in their wy-  
 lines, *Capite nobis vulpes* are his own wordes, *Take the litle Foxes & bring* Cant. 2. 15.  
*them vnto vs: non armis, sed argumē- Sermon. 66. sup.*  
*tis* (as *S. Bernard* hath expounded) Cant.  
 not by force of Armes, but by the strength of Arguments, the sacred violence of vnanswerable reasons, and proofes inextreable. Then are the

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1 Cor. 3. 19.

Foxes taken when their craft is spied, and their vanitie discovered, and their malice is found out, and their hæresies are displayed, and the subtile engineers of wicked contriuances are snared, as the 'Apostle notes, *astutys ipsorum, in their owne wylines*. Nor only so, but exposed vnto the Sunne, as *Mars* was in *Vulcans* ginne, and made a spectacle to the World, and to Angels, and to Men. Thus was *Simon Magnus* vsed by *Simon Peter*, *Porphyrie* by *S. Origen*, *Crescens* by *Iustin Martyr*, *Arius* by that good Bishop of *Alexandria*. Thus were the *Pelagians* and the *Donatists* threshed and ground as it were to powder, by that learned *African*, who was termed *malleus Hæreticorum*, the hammer and mallet of Hæreticall seducers. For it is no lesse culpable in vs, to be deceiued, then in others to deceiue: and therefore is the Originall most emphaticall, as if they had

had bin taken euery manner of way,  
 not *ἀπὸ παντός*, nor *κατὰ παντός*, but *ἀπὸ  
 πάντων*, which is a *decomposition* of  
 many termes, *ἀπὸ πάντων* & *κατὰ πάντων*,  
 to shew they were taken on all hands,  
 and at all turnes, as in a Crocodiles  
 Syllogisme, by that two-edged sword  
 the Word of God, before and be-  
 hinde.

I might here check the presumpuous  
 boldnes of many vmbaticall Diuines,  
 that neuer abode the dust & the sun of  
 our *Palestricall exercises*, yet doe  
 they make a noise in vulgar auditories,  
 like sounding brasse, or tinkling Cym-  
 balls, as if they had bin called with *Sam-  
 uel*, to the Priesthood in their *Cra-  
 dle*, or felt the miraculous power of  
 CHRIST in themselues, when hee  
 turned Fisher-men into *Preachers*.  
*Verè scoli inter mulierculas* (as Saint  
*Hierome* writes of *Domnio*) they are  
 of great esteeme for opinion of learn-

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ning with simple women, and doe no  
lesse glorie in the shaddowe of their  
emptinesse, then heretofore *Pygmalion*  
in the shew of his Image, *Basil*  
*versus* *is* *versus* *is*; O the vain con-  
ceit and foolish rashnesse of so great  
vndertakers. Well may they cry with  
our Sauour, *Vade retro, Satana*, got  
*thee behinde me Satan*; how will they  
looke if hee stand before them in the  
likenesse of a Iesuite, and dare them  
with a Fallacie, *Si dignum vindice no-*  
*dus* ~~*Inciderit*~~. If the truth be to be  
freed, and the aduersarie refuted.  
Though Scripture be a sword, *Logick*  
shewes vs how to vse it, and therefore  
doe they feare the concertation of  
wit and learning, as the collision of  
speares and swords, or the shattering  
and clattering of harnessse and muniti-  
on. It is with some of them, and many  
others, as with *Crysippus* and his fol-  
lowers. *illi dogmata, ille probationes*,  
they

Mat. 4. 10

Hor.

Dial. Lat.

they found tenents, he found proofes. Well may they hold the grounds and tenents of a sure faith and orthodox profession; they giue others leaue to maintaine it with good proofes and sound reasons.

But let mee rather magnifie the goodnesse of the Lord, and admire the felicity of this place, where so many Worthies haue gone forth as out of a *Trojan* horse, to the ruine and dissipation of *Satans Kingdom*. What are our *Schools* and *Libraries* but as the towre of *David*, built for defence, a thousand shields hang therein, and all the Targets of the strong. What are our houses and *Palaces* but as the Bed of *Salomon*, compassed round with the valiant men of *Israel*; they all handle the sword, and are expert in warre. Hence is it the Aire thunders, and the Lightning shines, and the clouds send forth waters, and the ar-  
rowes

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rowes of God flie abroad to the scattering and subduing of his enemies, & that *openly* and *mightily*; first *mightily*, and then *openly*. *Euthus*; saith the Euangelist, with a high note, and loud tone, vocality of speech, validity of prooffe, vehement contention of soule and of spirit. He is neither good Orator, nor yet good Diuine, that is *exanguis* and *clumbis*, without the blood and colour of plausible language, or the loines and sinewes of forcible impulsions. For it is true which I haue learned from *S. Augustine. Phrenetici ligandi, lethargici excitandi*: some are in a dead sleepe, and taken with a lethargie, they must be fowzed, and awaked: some are starke mad, and labour with a Phrensie; they must be tyed and bound; not with the strong lines of too much affected Laconismes; but with that three-fold cord of a right iudgment, cleare explicati-

*August. in Psal.*

# OF APOLLOS.

on, and a life that is exemplarie : or  
 (to speake in a word ) the most ener-  
 geticall force of that word, which is  
*Δυναμις Θεου*, the power of God vnto  
 saluation. *Ευρισκος* and *ευρισκος*, their cō-  
 uiction must bee round and sound to  
 the heart, and to the Conscience. *Νυφ-  
 sen* writes, that dead snakes are neuer  
 raised but with a clap of thunder: and  
 if euer wee meane to raise the dead  
 soules of many, we must be as *James &  
 John, Periclean Oratours*, and as it  
 were *Γεγρμε υψ*, sonnes of Thunder.  
 What is that Easterne winde which  
 brake the shippes of *Tarsis*? *Hee shall  
 breake the shippes of Tarsis with a  
 strong East-winde*; but the sharpnes,  
 and vehemency of spirituall redargu-  
 tion, that doth humble and amolish  
 the proud top-saile of vaine-glorious  
 Gentilisme? The same Spirit that sate  
 vpon Christ in the likenes of a Doue,  
 came downe on the Disciples, in the  
 like-

Rom.1.16

Orat.3. in resur-  
 rect. Christi.  
*βροτῶν ὁπῆς,*  
*ὁ υἱός*

Mat.3.17.

## THE WATERING

Acts 2.3.

Vn. Bas.

likeneſſe of fire; to the end they might be endued with ſtrength and courage from aboue. Neither is that Elogie which *Ephraim* pronounced of *Baſil*, vnbeſecming vs, *Verè magnus eſt Baſilius*, indeed *Baſil* is very great, indeed *Baſil* is a pillar of fire, the Holy Ghoſt ſpeakes in him, and his glory reacheth vnto Heauen: for Idolatry is of a churliſh diſpoſition, *ungentem pungit*; if we play with her, ſhee will bite vs: and the followers thereof, like the Goates of Mount *Oeta*, which neuer gaue any milke, before the ſhepherd had rubbed their teats with nettles, and made them ſmart.

*Aristot. lib. 3. de  
hist. anim. c. 20.  
et v. d. m.  
v. p. 107.*

Deut. 32.43

A ſtout maintainer is better then a cold reprobuer: the one ſtrengthens vs by the *awakening* of his fury; the other betrayeth vs by the weakneſſe of his Apologie. Whereupon ſaith God, *manducabit carnes gladius meus: My ſword ſhall eate fleſh.* The wordes are carnall,



# OF APOLLOS.

carnall, but the meaning is spirituall: for it is the Word of God that must eate, and consume, and deuoure, and bring to nothing the carnall thoughts and earthly desires of naturall men, & such as are not sanctified. What maruaile if the Prophet be charged to dig through a wall? We must break down the partition wall of *Idolatry* and *Schisme*, and neuer leaue for the greatest rampart, and strongest *barricado* that hell and Satan can oppose. O the pious wish of deuout *Hierome*, how doth it agree with the present occasion! *Non diserta sed fortia*. Giue mee not that which is fine and pleasing, but that which is strong and mouing: not the enticing words of mans wisdom, but the glorious voice of Gods spirit: not the waters of *Siloah* that euer runne softly, but the riuer *Kisbon*, that swept them away, *that auncient riuer the riuer Kisbon*. Blindnesse and  
sum.

Ezech. 9. 8

Hier. ad Nepotian.

## THE WATERING

Simplicity moue compassion: hardnes  
and Infidelity, raise indignation. Wee  
griue at the one, wee anathematize  
the other, and count it execrable. *Veni*  
*Phinees*, saith *Ambrose*: Come *Phi-*  
*nees*, take the sword of the spirit, smite  
hæresie, strike Idolatry, cut the iron si-  
new of contempt and obstinacie,  
wound the hairie scalpe of such as goe  
forward in their wickednesse and im-  
pietic.

Yet doe we not here countenance  
the vsurped libertie, and intemperate  
fury of boisterous men, & clamorous  
Stentours, that haue zeale without  
knowledge, or knowledge without  
discretion, that neuer looke before  
they strike, but *quench the smoaking*  
*flaxe*, and *hurt the broken reed*, being

*Bern. epist. 178. Corrosiores potius quam correctores*, (as  
*S. Bernard* hath obserued.) 'Tis noted  
of *Herodotus*, that he neuer spake well  
of any, but he defamed a whole City.

# OF APOLLONY

I know not whither these men can  
 speake well at all, they often lay asper-  
 sions vpon whole Companies & As-  
 semblies; and that *huldrer*, with eager  
 fierenes, & impetuous violence: But  
 here is a great mistake, and (to vse the  
 Phrase of the Logicians) *Elenchi ig-  
 noratio*, they know not what spirit  
 they are of, nor we what ground they  
 haue: For it is a most infallible rule,  
 which *S. Gregorie* hath laide downe,  
*Vbi superna insunt flagella, non corre-* *Grego. Mara.*  
*ptio debetur, sed consolatio:* We may *lib. 14. c. 23.*  
 not wound the broken-hearted, or  
 strike where God hath smitten. There  
 is a great difference betwixt the obsti-  
 nate Iew, and the relenting Christian:  
 'tis one thing to reuile mightily, and  
 'tis another thing to refute mightily;  
 that's odious, this glorious; that  
 may not be done at all, this may bee  
 done at all times, and in all places; &  
 therefore saith the Text *Iniqua in pub-  
 lique:*

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*lique: which is the supplement of the  
confutation. Hoe mightily convinced  
she Jewes, and that in publique.*

All victory deserves the chariot, &  
may ride in triumph: there's no lesse  
pompe due to that of truth, then to  
that of valour. The one subdues the  
power of corporall forces, the other  
the malice of spirituall iniquities: As  
she neuer seekes corners in her tryalls,  
so when she ouercomes, shee is to be  
set vpon a Throne, that her spoiles  
may be scene, and the noble Trophees  
of her glorious victories may bee o-  
penly displayed, that her power may  
be knowne, and the bands of her ene-

*Knolles hist. of* mies led in chaines, as *Baiazet* was by  
*Baiazet.*

*Seneca lib. 1.  
794.*

*Tamberlaine* through the streets of *A-  
sia. Nemo oculis suis laetus est* (saith  
that learned Heathen) We our selues  
are not Theaters large enough for the  
amplitude of our graces. And *will any  
light a Candle to set it under a Bushell?*

The

# OF APOLLON

The Lord hath placed his Tabernacle in the Sunne; and is said to walke himselfe in the midst of the golden Candlestickes. The Castigation of Heretickes must be like that of Children, *conu* (saith *Alexandrinus*) in the sight of others. Priuate Instruction satisfieth the conscience, publique convictions remoue scandals; priuat instructions work the safety of our brethré; publique conviction brings glory to our Father which is in Heauen; And therefore saith *Dauid*, *nomen tuum fratribus: I will declare thy name vnto my brethren, and in the midst of the Congregation will I praise thee.* There it is we must pay our vowes, obserue our Rites, proclaime his Oracles, refute his aduersaries in the midst of the Churches, in the midst of the Synagogues, that all may heare, and bee informed. *Qui faciunt ad premium, qui non faciunt, ad iudicium.* (as *S. Augu.* *De*

*Aug. de ciuitat.*

C

*stine*

## THE WATERING

*fine hath distinguished:) such as doe thereafter, to their comfort, such as do not thereafter, to their iudgement. So did Paul teach the Gospel, so did Ezra expound the Law, in the midst of the street, before the water-gate, and all the men and women stood up, and all the men and women gaue care, the 8. chap. and 4. verse of Nehemiah.*

O the foolish conventicles, and secret meetings of *carpet Divines*, and *Table Levites*, that make every house a Chappell, every dream a Prophecie, every Family an Auditorie, every seat and chaire as the chaire of *Moses*, or the Seate of God, when hee spake between the Cherubins. Where haue ye learned to confine the Word of Truth, or to imprison the doctrine of

CHRIST IESVS? *He taught daylie in the Temple,* and will yee teach daylie in a Chamber? Come forth of your latebrous Cells, and blinder habitations.

LUC. 19. 47.

# OF APOLLON.

ons. VVee pity the weaknesse of your  
Owle-light reasons: if they will not a-  
bide the Sunne, they are but spurious  
and counterfeit. I call Heauen and  
Earth to record before you this day,  
the Sanctuarie of God, and the Ta-  
bernacles of Men: the Palaces and re-  
ceptacles of diuine seruice, and pub-  
lique ministrations, the iuncient cu-  
stomes of former ages, the moderne  
practises of later Churches, the gene-  
rall meetings of Synodes and Coun-  
cils, *Prouinciall* and *Oecumenicall*, the  
dust and the stones, the beames and  
the timber of these sacred piles, and  
venerable foundations, the daylie re-  
sort of *Profelytes* & strangers to these  
great Amphitheatres of Knowledge  
and Instruction, whether Heresie and  
Iudaisme ought not to bee arraigned  
in publique, and to receiue open sen-  
tence and publique condemnation, in  
the sight of God, and as it were in the

## THE WATERING

face of Men and Angels.

Lib. 7. Strom.  
τὸ μὲν δὲ  
αὐτῶν, &c.

*Clemens* likens Iewes to beasts that chew the cud; for they haue Oracles of God, but haue not a cloven hoofe, for they want the Ground of Christ; Heretickes, to beasts that haue a cloven hoofe; for they haue the ground of Christ, but doe not chew the cud, for they haue not the Oracles of God, or at least, doe not part them as they should. 'Tis manifest by the Text, they were Iewes that were heere refuted, a cursed Nation, a brood of vipers, enemies of GOD, *children of the diuell*.

Epiph. l. 2. tom. 2.  
contra hereses.

'Tis *Epiphanius* makes the argument, they haue their name from *Judas*, who was termed a Diuell by our Sauour, *I haue chosen twelue, but one of them is a Diuell*. Though we do not often encounter these, wee may others of like Nature and disposition. Priests, Hypocrites, Iesuites, and Impostors; Romanizing Iewes, Iudaizing Romans, that



that come as nere as Antichrist to the  
 Diuell, as *Philo* unto *Plato*, of whom *Euseb. eccles.*  
 it is said, *aut Philo Platonizat, aut Pla-* *bij.*  
*to Philonizat.* Iewes in the burden &  
 multiplicite of their vaine traditions;  
 they haue many fables, and these seek  
 many inventions: Iewes in the circle  
 and mobility of their Planetarie cour-  
 ses; they are vagabounds ouer the  
 whole Earth, and these are dispersed  
 through euery Nation: Iewes in the  
 similitude and conformity of their A-  
 ctions; they are *circumcisi*, these *cir-*  
*cumtongi*: they haue a circumcision of  
 the flesh, these of their haire; they are  
 cut, these are shorne; they haue *litteram*  
*occidentem*, a dead letter, that killeth  
 and destroyeth; these *religionem in-*  
*terficiensem*, a deadly profession, that  
 killeth and destroyeth: whose best  
 Saints are bloodie assassins, & most  
 rebellious parricides. I am weary of  
 their parallels; be not you of their re-  
 futings,

## THE WATERING

ftings, but evince them daylie, and  
 that *subtly*, and *openly*, *mightily* in your bookes, and in your  
 Sermons; in your Schooles and in  
 Acts 17.28. your Auditories, as *Paul* did *Elymas*;  
 when hee smote him with blindnesse,  
 that hee went forth, and sought a lea-  
 der. For they come daylie amongst  
 you in sheepes cloathing, and are rea-  
 dy to deuoure the Flocke of *CHRIST*,  
 which he hath purchased with his own  
 Blood. *Exitium & pestis* (as *Licinius*  
 speakes of certaine Orators) more  
 pernicious and contagious then a  
 plague sore, or pestilentiall sickness.  
*— expellat foras licet, assis, recurrent.*  
 The hooke of the Law, and the severity  
 of Justice will scarce drive them fro  
 vs: O put your hooke into their no-  
 strils, and your bridle into their lips, &  
 turne them backe, call to your strength  
 and put away the Euill man; gather  
 your Forces, and combat the euill spi-  
 rit,

rit, in the name of Christ; that makes you able to tread vpon Serpents and Scorpions, and the whole power of the Enemy.

*Socrates* writes of *Ammonius*, that *Socrat. hist.*  
when they sought to make him Bi- c. 18.  
shop, he fled into the wildernesse, and cut off an eare, to make him vncapable of that honour, whereupon *Euiagrius* charged him heauily with a great offence: what (saith *Ammonius*) Doe I offend in cutting off an Eare, and doe not you more in cutting out the tongue, that neuer vse the graces of the Spirit lent you for the good of others? Beloued, I thinke we haue many *Euiagrii*, few *Ammonii*, many that borrow eares and eyes, and the best parts they can to put themselues forward; few decline eminence (God forbid they should) that was but a peevish humour, of monkish infirmitie. My feare is, we all keepe the care, ma-

## THE WATERING

ny lose the tongue, when the enemies  
of God should be openly convinced,  
and mightily refuted. Perhaps it may  
bee sharpened against some poore  
wormes that dare not stir; if the wolfe  
appeareth, hee takes away their voice,  
and leaues them as the man without  
his wedding garment, speechlesse.

'Tis in Religion as it is in nature;  
we neuer feede vpon wolues & lions,  
that are most ready to deuoure vs; but  
sheep and oxen come daylie vnto the  
shambles, that haue neither teeth or  
clawes to doe vs any hurt: and whilst  
these lions escape our hands, we flie a-  
maine vpon our weaker aduersaries,  
*Et genuinum frangimus illis*, worthy  
indeede of sharpest reprehension, for  
their reluctant obstinacie, and foolish  
separation. *Melius enim est ut pereat*

*Bernard. ep. 102. unus, quam unita.* (as most elegantly  
Bernard) better one *Jonah* should be  
cast over-board, then a whole saile of  
pious

# OF APARTHOLIT

pious Christians, should be dayly vexed with stormes and tempests.

But God bee thanked, their hornes are too short to doe vs any great hurt. I with *Simeon* would goe into the lot of *Judah*, and *Judah* into the lot of *Simeon*, whilst both conspire and ioyne forces, to cut off the thumbes and the toes of those great *Adoni-Bezecks*, that fight against *Israel*, till they lye as whelpes before vs, and gather vp the crumbes of our spirituall Table, the sacred Altar, and blessed Table of the Body & Bloud of our Sauior Christ. For it's hee, the Jew must learne to serue, and the Hereticke to obserue, without superstitious vanity. And so I passe from the breaking of the pitcher, to the burning of the lampes, from the refutation, to the demonstration, in these wordes, *Shewing by the Scriptures that Iesus is the Christ.*

*Facillio falsa, convincere, quam*

*VERA*

## THE WATERING

*Lactantius l. 2.  
de orig erroris  
64.*

*vera inuenire,* (saith *Lactantius* from the Oratour,) 'tis more easie to discover that which is false, then to find out that which is true; yet must wee doe both, first confute, and then confirme, *showing by the Scriptures that Iesus is the Christ.*

It was sport alone for *Domitian*, to kill flies, and he was neuer better then so doing. This vanity is taken up by many *Schoolmen*, who like spiders *inviscerate* themselves into foolish intricacies, and spin a web of questions, and distinctions, good for nothing but to catch flies. Whether God could haue created many things he did not: or not haue created many things hee did? What gouernment there is in Hell: & whether there is a Prelacie among the Diuels: with a thousand like impertinent curiosities, more absurd and ridiculous then heretofore those of the Heathens. Who was the Father of *Aeneas*?

*Seneca?* whether *Hecuba* was senior  
vnto *Helena*? but true wisdom is not  
frequent and diuerse. Let the intem-  
perance of knowledge bee as great as  
of Diet; a few queries may serue to  
bring vs vnto Heauen; what cares  
*Paul* to know? or *Apollon* to chew? but  
only this: *Iesum esse Christum*, That  
*Iesus is the Christ*.

*Hae est vita aeterna*, (saith the blest John 17. 3.  
sed. Evangelist) this is life eternal, that  
we know thee, and whom thou hast  
sent CHRIST IESVS. That Iesus who  
they slew, and hung vpon a Tree, him  
God raised to be a *Priest* and a Sau-  
our: *Iosephs* son, the *Carpenters* son,  
the *Nazarite*, the *Galilean*, (as he was  
termed by his enemies in scorne & de-  
sition) is that Anointed of God, and  
Redeemer of the World, anointed  
as a Priest, that he may saue vs; anoin-  
ted as a King, that he may rule vs; an-  
ointed as a Prophet, that hee may  
teach

## THE WATERING

teach & guide vs in the way of Truth,  
and in the pathies of Righteousnesse.

It was said that many Christs should  
come, and they are long since come  
and gone. Our Stories mention one  
in the raigne of King *Henry* the third,  
that desired to be crucified, and made  
himselfe the sonne of God; & that no-  
table Iugler that termed himselfe

*Synag. Iudae.* כסא ב a shining Starre, proued  
כסא כז a manifest lyar. For it is  
*Iesus* the Son of *Mary* that is *Christ*  
the very Christ, and true *Messias*, the  
Life that neuer dieth, the Truth that  
neuer faileth, the Way that neuer de-  
ceiueth, the Salvation that neuer end-  
eth more sweet then hony, more plea-  
sant then Nectar, more to bee desired  
then all the treasures of Golde and of  
Silver. O the blessed founte of whole-  
some doctrine, and heavenly eruditi-  
on! here be the mountaines that drop  
sweet-



# OF APOLLOS.

sweetnesse, and the valleyes that abound with corn, heere bee the little Hills that flow and stream with milke and with hony: away then with foolish questions & genealogies, & contentions and brawlings, and let euery tongue confesse that **I E S U S** is the Lord, to the glory of the Father. Let euery mouth praise him, euery word sound him, euery eare receiue him, euery eye witnesse him, euery heart beleeue him, euery soule blesse him, euery spirit reioyce and bee exalted, with the hope and glory of his appearing. I will not tell it in *Gath*, or publish it in *Askelon*, what I may speake here, and let you vnderstand, that some preach vanity, others faction; most theselues, few Christ Iesus, and him crucified: a stumbling-block to the Iew, & to the Grecians foolishnesse; but to all that call vpon his name, wisdom, holines, sanctification, and redemption: yet if

1 Cor. 1. 30.

we

## THE WATERING

*Bernard ser. II.  
sup. Cant.*

*Epist. Enpaterio.*

we be true disciples, we must cry with *S. Bernard, Nihil sapit, &c.* there is no fauour in your writing, vnlesse I read the Name of Iesus; there is no pleasure in your discourse, vnlesse I heare the Name of IESVS. If hee be our life, (saith *Basil*) 'tis fit our words should be of him, our workes after him, our whole man transformed into the similitude of his Image. *Moses* and *Aaron* perished in the wildernesse, but the similitude of this Name brought *Ioshua* into the Land of Promise: and it is faith in his Name, must bring vs all to the ioy and felicity of that heavenly Paradise.

The Iewes spoyled the Egyptians of their goods: wee haue spoiled the Iewes of their God: They glory much that once the rockes opened to giue them drinke: we more that we haue a precious Fountain of Liuing Water, springing vp to everlasting saluation,  
from

from the holes of the Rocke and the bowels of CHRIST IESVS. O that his Name were powred forth among vs, as his Blood was for vs; this as Water, that as oyntment: the one from his side, the other from the Box and treasure of sacred Scripture. There hee is inclosed, and thence he is to be reuealed. *Shewing by the Scriptures that Iesus is the Christ.*

The Diuell is as ready with a *scriptum est* as the best of vs, but to another end: hee tempts CHRIST by the Scripture; wee shew CHRIST by the Scripture: wee haue the simplicity of the Dove that sate vpon the Head of CHRIST, and shewed him to the Disciples; hee the malice of the serpent that set vpon CHRIST, and betrayed him to his enemies. But howsoeuer the wicked peruert Scripture like the Diuell, which is their Father, to their own destruction; the best vse is to indig-  
tate

## THE WATERING

Iob. 28. 14.

tate CHRIST, and to proue the mysteries of our saluation, The Deep, saith he, is not in me; and the sea, eyes he, is not with mee: the sea of humane knowledge, and the depth of naturall vnderstanding. But *David* saith, *in capite libri* it is written of me, in *the beginning of the booke*; and it is written of me in the end of the booke; nay the whole booke of the *Apocalyps* is nothing but the *Tombe* of God; and the seales thereof are the mysteries of our Redemption (as some learned doe interpret.) I confesse the Lord is knowne by his miracles; but wee are charged to search him in his Oracles: the sacred *Pandeets* and great *digests* of sauing knowledge, and heauenly erudition: not in the muddie lake of corrupt translation, but in the streams of originall Fountaines. 'Tis saide the Iewes poisoned the wells of the Christians in *France*, *Germany*, and other places:

place: Sure I am the Priestes of Rome  
 have envenomed the Word of truth,  
 those precious Wells of living water,  
 with their adulterous expositions, and  
 therefore you may not seek it in the  
 manifest, but in the manuscript; not  
 in the false glosse of deceitfull traditi-  
 ons, but in the true glasse of archetypa  
 verities. They speake of him, and in  
 them wee haue life eternall. The same  
 life, the same Truth, the same God,  
 the same Christ; which the Apostles  
 and Euangelists taught; in the light &  
 clearnesse of the Gospell, was former-  
 ly deliuered vnder types and figures,  
 by Moses and the Prophets. What  
 should I examine the Tabernacle and  
 the Tables, the Pot of Manna, and the  
 Rod of Aaron; the building of the  
 Temple, the Vessels of the Sanctuary;  
 the *knops* and *bowls* of the Golden  
 Candlestick, the Sacrifices, the ob-  
 lations of the Priests, the order and va-

D

ricty

## THE WATERING

riety of heir sacrifices, there is scarce a ring or a *spherule* in that ceremoniall fabrick, but makes a Character, and helps to spell CHRIST ISSUES a Gospell before a Gospell, significant and prænunciative, of his blessed æconomie, and gracious dispensations. *Factus in Parabolam*, saith the Prophet, *he was made a Parable vnto vs*, at least they to him: for hee was the *Oedipus* of their riddles, the solver of their stories, and by the death of his Crosse were all the difficulties, & the Allegories, and the darke sayings, & obscure revelations of *Moses* and of the Prophets, quite vnfolded. Tis a notable passage which *S. Augustine*

*August. psal. 56.* hath vpon the 56 Psalm: *Propter eos Iudæi, &c.* the Iewes are a cursed nation, and reserved for no end so long, but to keepe our booke to their own confusion. If any say we faune a Harmony between the Gospell of Christ, &

the doctrine of the Prophets: *Proferimus codices ab inimicis, ut confundamus inimicos;* we take bookes from the Jewes, to confound the Pagans; weapons from one enemy, to beat another: indeed they are the keepers of our Libraries, and howsooner they tire in bearing, wee are comforted by reading of those Celestiall Volumes. What remaines then but that wee breake into that acknowledgment of *Tertullian, Adoramus Scripturæ plenitudinem, quæ factorem & facta manifestat;* We adore the riches & fullnes of the Scripture, which doth manifest the Creator, together with the Creature: *Lux Dei, lux mundi;* the law of God is the light of man, the rule of life, and the glasse of conversation, maugre the diuelish practises, & blasphemous enlumines of the Romish Synagogue, which pronounce, it is obscure, imperfect, or viceruand.

*Ter. ad. lib. ad-  
versus Hermo-  
genem.*

## THE WATERING

*Tertul. de pra-  
scriptis. adversus  
hereticos.*

Yet lest some mistake that of the  
learned, *Quid Athenis, & Hierosoly-  
mis?* what hath *Athens* to doe with  
*Hierusalem*? *nostra eruditio in porticu  
Solomonis*, we have no schoole but the  
porch of *Solomon*; or question the vse  
of humane learning, because *Apollon*  
makes his demonstration out of Scrip-  
ture: giue me leave to vindicate the  
detortion. Though Scripture be our  
strongest hold; yet it is not our onely  
defence against the adversary; because  
one Eye is most cleare, shall we put  
the other out? because the Sunne is  
most splendent, shall we neuer vse the  
benefit of a Candle? The seruice of  
*Hagar* doth not preiudice the state of  
her mistress *Sarah*, but rather improves  
and makes it the greater. Had not *So-  
lomon* brought gold from *Ophir*, the  
Temple of *Hierusalem* had neuer bin  
so glorious; humane Arts are diuine  
gifts, & that which is not for strength,  
may



may be for ornament. As we are Jews  
to the Iewes, so must we be Grecians  
to the Grecians, instructing all men in  
all wisdom. *David* smote *Goliath* with  
his own sword: and we may beat *Her-  
cules* with his own club; I meane the  
Heresie of the *Gentiles*, with the lear-  
ning of their own Authors. What  
though *Apollon* vse nothing but the  
Scripture? *Moses* was skillfull in all the  
learning of the *Egyptians*; and was *Alex. lib. 7.*  
likened by *Clemens* vnto *Plato*. *Paul Struma*,  
cites *Arat*, *Meander*, *Epimenides*: &  
there is not a Father of the *Greeke* &  
*Latine* Churches, that doth not a-  
bound with the learning of the *Gen-  
tiles*, and bring forth new and old, to  
the confutation of their heresies. I  
know the wisdom of Man doth not  
find out *Christs*; and therefore when  
the spouse fought him, the watchmen  
stripped her of her cloathes: which  
(saith *Ambrose*) is *Amictus discipline*

## THE WATERING

*Ambros. Vb. 3.  
de Virginibus.*

*secularis*, the cloathing of secular crudi-  
tion: yet may it adorne the Church,  
beautifie the Temple, confirme the  
truth, chase away the Enemy, & foyle  
him (as it were) at his own weapon;  
inso much that *Julian* interdicted Chri-  
stians the study of Liberall Sciences,  
*Socras. l. 3. c. 10.* *in a pul. avarition*, lest they should be  
able to countermine the subtilities of  
the *Gentiles*, (as *Socrates* writeth in  
the 3. Book and 10. Chapter of his hi-  
story.) For more ample satisfaction, I  
haue no better direction, then to *Hie-  
rome* his Epistle vnto *Magnus* the O-  
ratour, and to *Clemens Alexandrinus*  
in the first of his *Stromats*.

The time calls for application, and  
therefore as *Elijah* stretched himselfe  
vpon the widdowes Child, his Eyes  
vpon the childes eyes, and his hands  
vpon the childes hands, vntill it recei-  
ued life and motion: so let me extend  
the wordes of my Text, and lay the  
parts

parts and the lines thereof, as so many  
limbes and members, to your hearts  
and consciences. I doubt not but it  
will quicken and animate you in the  
vertue of your proceedings. It is an  
Angell of God, great *Spollos*, elo-  
quent and learned, that ascends and  
descends the ladder of my Text: des-  
cends in confutation of the Iewes,  
that's open and vehement: ascends in  
demonstration of CHRIST IESVS,  
that by the Word of Truth, and evi-  
dence of Scripture. *Quis dabit ut om-* Num. II. 29  
*nes prophetent*, was the vow of *Moses*  
vpon *Israel*, and is mine vpon you; I  
would to God all the seruants of the  
Lord were Prophets, and that GOD  
would put his Spirit vpon you all: the  
spirit of knowledge and courage, to  
refute the Aduersary: the Spirit of  
Truth and Righteousnesse to preach  
CHRIST IESVS, and the riches  
of his mercy. O ye men of *Israel*, and

## THE WATERING

ye house of *Judah*, are ypon the vine-  
yard of the Lord, and grafts of his  
planting? his plant, his pleasant plant?  
the 5 and 7, of *Isa*. What could he  
doe more for you then hee doth? is  
there any place ynder *Heaven*, from  
the rising of the Sunne, to the going  
down of the same, better stor'd and  
furnished with all the helpes and adju-  
ments of Piety and Religion, more en-  
dowed with revenues, more honou-  
red with priuiledges, more beautified  
with structures, more amplified with  
Lectures, more accommodated with  
standing and walking Libraries? yee  
are a watered Garden round about  
with the golden rivers of bounty and  
munificence. Yee are as the Disciple  
that leaned ypon our SAVIOURS  
breast. So dwell ye in the midst of Si-  
on, the heart and bosome of Diuine  
knowledge, and spirituall revelations.  
If the Tree where *Socrates* lay, grew  
more

# OF THE LIGHT

more by the eloquence of *Plato*, then  
 by the rivers of water which ranne by  
 it: (*Videtur mihi hec ipsa platani non Lib. 1. de orator.*  
*fama equula, quam Platonis oratione cre-*  
*uisse,* saith the Orator) how should  
 the learning, and the eloquence, and  
 the wisdom, and the conference, and  
 the grave discourses of so many *Pla-*  
*to*, make you abound in every kinde  
 of knowledge? O be not vnworthy of  
 so great blessings, but remember those  
 which haue gone before. *Saul* hath  
 slaine his thousand, *David* hath slaine  
 his ten thousand. And let their anti-  
 ent monuments bee as the Trophies  
 of *Milvades*, to awake your study, &  
 excite your vertue, imitate their la-  
 bours, emulate their perfections: the  
 Sonne and Moone shall stand before  
 you, as in the dayes of *Iosua*, till yee  
 be revenged of your Enemies, & they  
 runne before you the light of Truth,  
 and brightnes of the Gospel, to the  
 know-

## THE WATERING

knowledge of God, and glory of his power, in the face of IESVS CHRIST, the 4. and the 2. to the *Corinth.*

As for those seducers whom the Apostle stigmatizes and brands with the name of Dogges, and euill workers, what doe they argue, or what doe they teach? the truth they neuer held, the faith they neuer kept, the grace they neuer had, the life they neuer found, the vertue they neuer loued, the holines they neuer practised, CHRIST IESVS the Sonne of the liuing GOD, whom they persecute dayly in his Members? Alas my Brethren, they beare him in their names, and are termed *Jesuites*; they deny him in their hearts, and proue Hypocrites. But doe ye shew him in your life and doctrine, belieue IESVS, confesse IESVS, preach health, and saluation, and liberty, and redemption in the Name of IESVS? Say to all that come vnto you,

you, as Peter said to the Cripple, *In the Name of Iesus Christ of Nazareth rise up and walke*. Rise vp from sinne, and walke in holines and righteousness before him, all the dayes of your life. I would enlarge my exhortation, but that I quicken such as run, and may pronounce that of you, which the Sonne of God doth of the Angell of Thyatira, *Novi opera*, *Apocal. 2. 15* *know thy workes, and thy patience, and thy love, and thy service, &c.* My text speaks of one Apollas; but I descry many from the toppe of this mount, that convince the Adversary, & shew Christ with oracular demonstration. O the Rod of *Aaron*, that doth not only bruiſe the serpents head, but send forth ripe almonds! 'Tis you (my Brethren) that are sharp and knotty, to refute hærſie: but green, & blooming with the fruit of CHRIST, and his Word, & his Truth, & his Rightousnes

# APOTHECARY WATERING.

reoulesse. The Lord graunt ye may  
 still grow and flourish, still abound  
 with the sweet Nuts of spiritual com-  
 fort, euen Iesus Christ the Sonne of  
 God; the Sonne of Man; most sweet  
 most amiable; most gracious; most  
 beautifull; the Life and Crowne of his  
 Saints; the reioycing and the glory of  
 the blessed Angels. To whom with

the Father and the Spirit, three  
 Persons, and one GOD, be

ascribed all Power, Ma-  
 iesty, and Dominion,

this day and for  
 ever. Amen.

Christ with our demonst-  
 ration of the blood of his

only Son the precious blood, but  
 forth the abundance! This you

know, that are sheep and know  
 to receive pasture: but green & blood

Christ, and  
 his Word & his

Christ



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